Title: From Description to Possession: Natural Space and Social Space in the Travelogues of French Travellers in India in the Eighteenth and Nineteenth Centuries

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Synopsis

The description means, documenting something using the words, as a tool. To describe something means to observe, analyze and find correlations and distinctions among the objects around the author, the observer, the author then weaves them with his own words to give birth to a text. When we talk about travel narrative, we talk about landscape documentation, pastor, culture, society, manners, etc. of a particular country, in accordance with the travelers. The description is also a sort of the revelation of truth and the accuracy by exploring and delivering utmost minute details as observed by the narrator. In this way, he becomes omniscient; his observation captures and monopolizes objects in reality. In this way, a hierarchy is created, between the author as an observer himself and the objects he observes. Sometimes the descriptions may even be imaginary fictions or biased views during the description.

Capturing objects in writing is a way of dominating them and possessing them as assets of contemporary reality. Thus, in this aspect, the scriptures are the evocation of reality by observation and possession. There is another hierarchical relationship between writer and reader who accesses these works. For example, the king and senior officials during the colonization have frequented the authors to write text and, by these efforts, they have their domination over the social and natural space of a geographical territory. Thus Description also creates an image of a particular place in the mind of the reader, creates a mystical attraction towards the country. By traveling, exploring, using, marketing their resources, the colonizers actually own them. By this want, finally the colonizers think that our country is an inferior land left to them to dominate, civilize and modify for its own interest.

From the 18th century it was the uninterrupted waves of discoveries in the west. The West has interpreted everyone with their own Western consciousness. When it comes to travelers, they have tried to portray India through an idea of transgression and guilt over unjust possession of a foreign space. Here we can compare a traveler to a translator, as both enter a foreign space that is not their own space. Therefore, a strong attitude prevails in both to discover different perspectives and meanings and impose their own right on this space. They become familiar with space to escape their own guilt. They have modeled the unknown reality on known reality. In this way, a traveler, like a translator, tries to capture a space and try to make it his own

and transpose his own culture to get rid of his transgression. It makes this natural and social space of their desire to exactly match with their ideal and quite pleasant space.

I would like to explore the writings of French travelers, who wrote about India through the 18th and 19th century. These French writers are the product of a different socio-cultural milieu, through their eyes we will discover India of that era. The travel story is a kind of interbreeding. It is a literary work; multidimensional, chronological, geographical, anthropological and realistic (even imaginary). It describes what is foreign, exotic, surprising in relation to travel and various adventures. Colonization includes social space at the level of ideology that facilitates the total metamorphosis of a colonized subject to a “mimicry man" (mimicry man). Here the colonized subject lives between his own existence and a mimic man's existence like a pendulum between the two spaces and exists in a third space. It aims to create the dependence of the colonized colonizers, institutions of functional systems 100% colonial, as we saw in the colonies of Africa by French. In this way, by imposing colonial education, culture, language, etc. they are used to transforming our minds, so that they can colonize us in the long term, even permanently. In this way, linguistic, social, cultural, pastoral, emotional domination mergers or creolization give birth to citizens who are colonized at the ideological level in their intellect and their thoughts. It is a kind of total monopoly, along with depletion of resources and the socio-natural space

From 15th century onwards, the mode of trade was gradually metamorphosed, from individual merchants to the merchants with superior naval power, with advanced navigational technologies (like the use of compass) by their respective government to safeguard and establish their trade. As we can mention here the establishment of “French East India Company” for establishing trade in India and the “Superior Council Of the Indies” which was responsible for French affairs in India. So the goal of trade had slowly become acquisition, accumulation of capital, more specifically in terms of money or profit.The capital accumulation out of the profit of merchants was to be invested in various economic activities, thus giving birth to commercial capitalism.Acquisition, which was quantitatively and qualitatively absolute and degenerating, has eventually turned into unscrupulousness and ruthlessness. If we see the history of France, we can witness the history of the bloody and violent wars and brutal colonial occupations of the French colonizers. These trips were mainly for their economic establishment and commercial capitalism, and these were the main goal of expanding maritime trade. Thus with the passage of time, the mode of maritime coastal trade has slowly changed from complete occupation and monopoly over Indian resources. This is the reason why at that time kings and high officials or the burghers financed writers, painters, scientists, travelers botanists for their commercial and scientific needs, in our countries to capture every corner by their writings, paintings, cartographies, etc ...

My thesis will be based on these five axes from which appear the texts precisely the travel stories, they are "description", "possession", "natural space", "social space" and especially "time ". These five axes depend on each other in a complex way. As the narrator resides in a particular time and space, he can use his power of understanding and awareness to observe the world around him. As he observes, he weaves words to describe them. With the description tool, he captures the natural and social space, possesses them by his document and frames the work in a particular time. This thesis will be a temporal journey in time spent for me, which will take me to that moment and space to unfold the frozen reality of these stories of travel. Travel stories are like a series of images capturing moments through conservation and description. Like many

painters like Claude Monet, Van Gogh showed and tried to freeze this perspective of evolution and transition of time and perpetual space with their series paintings. In the natural space, there is a temporal and social space. These paintings, for example, series like "Rouen Cathedral", "Water Lilies" etc. de Monet, Van Gogh's "The Sunflowers" capture these social spaces and the natural space in a time frame. These writings are like those paintings which serve in the same way to freeze the spatiotemporal reality.

The travel anthology was mostly a well-planned documentation of the colonized country, monitoring all possible aspects and areas of their lives. The East was always created by the West. They were well informed that military dominance will last for a short time, therefore. there were other hidden agendas behind their colonization. Most of the time, it was an effort to investigate our space, pastor, resources and document them and to own or govern them under their full possession, being the owners of the settlements. I will focus on their political point of view to analyze what they wrote and why? Why they describe certain aspects, while eliminating or neglecting others. By comparing their works, I would like to see the images and the truths because each person is a socio-cultural creature with a different political and social position. I would also like to see how the present colonizers transformed the sociopolitical agenda into India. The travelers are burdened several times by a sense of guilt, which pushes them towards the entire possession of the foreign space. The description even creates the desire for possession of the natural and social space as in the case of the colonizers. With the centuries of enlightenment, human knowledge has been witnessed its zenith. This has become a boon for travelers who have written travel anthologies, as they have been able to connect the gap between the darkness of ignorance and the illumination of knowledge, between eternal chaos and ordered order. The natural space and the social space change around the author with time, because its existence is also fixed in this existing space in this given moment. An eternal evolution works between them. Here, the space also concerns the physical space and the mental space of the author. His political position defines his space of thought. So I would like to establish that the description is a way of possession, more specifically possession of the natural space and social space through the narratives of journeys of the 18th and 19th centuries.

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